

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ رَسُولُ اللَّهِ

# THE MOSLEM SUNRISE

EDITED BY  
SUFI M. R. BENGALEE

سُبْحَانَ الرَّحْمَنِ

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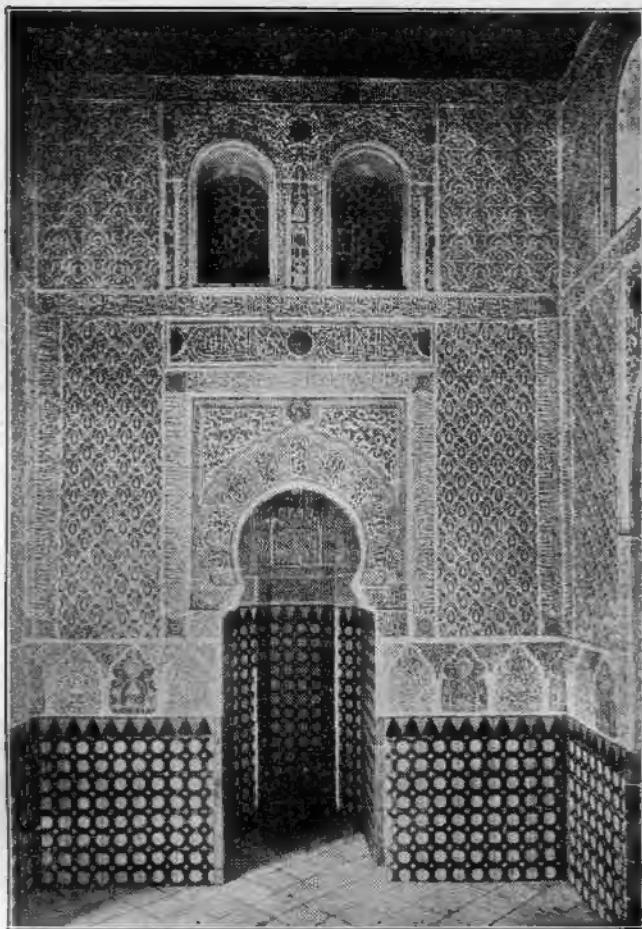
## The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat **Ahmad**, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the **True and Real Islam** and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

- (1) THE LONDON MOSQUE,  
63 Melrose Road,  
Southfields,  
London, S. W. 18,  
England.
- (2) THE AHMADIYYA MOVEMENT IN ISLAM,  
Sufi M. R. Bengalee, M. A.,  
56 E. Congress St.,  
Suite 1307,  
Chicago, Illinois,  
U. S., America.
- (3) THE AHMADIYYA MOSLEM MISSION,  
Dr. M. Y. Khan,  
2222 Webster Ave.  
Pittsburgh, Pa.,  
U. S., America.
- (4) THE AHMADIYYA MOSLEM MISSION,  
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928 W. 7th St.,  
Cincinnati, O.  
U. S., America.
- (5) THE AHMADIYYA MOSLEM MISSION,  
Brother T. Ahmad,  
350 W. 16th St.,  
Indianapolis, Ind.  
U. S., America.
- (6) THE AHMADIYYA MOVEMENT,  
Gold Coast, West Africa.  
Commercial Road,  
Salt Pond,
- (7) THE AHMADIYYA MOVEMENT,  
Rose Hill,  
Mauritius.
- (8) THE AHMADIYYA MOVEMENT,  
Box No. 305, G. P. O.,  
Perth, W. Australia.
- (9) MAULVI JALALUD-DIN SHAMS,  
Tariqun Nasireh  
Haifa, Palestine.
- (10) MAULVI RAHMAT ALI,  
Care of Deved Kampoeng.  
Djawa, Padang, S. W. C.



Mrs. Augusta Atkinson (Sister Ayesha), a zealous Ahmadi Moslem lady (of Hermosa Beach, California), who embraced Islam about a year and a half ago. May Allah bless her here and hereafter.



#### THE ALHAMBRA

"In spite of the long neglect, wilful vandalism and ill-judged restoration which the Alhambra has endured, it remains the most perfect example of Moorish art in its final European development—freed from the direct Byzantine influences which can be traced in the cathedral of Cordova, more elaborate and fantastic than the Giralda at Seville. The majority of the palace buildings are in ground-plan, quadrangular, with all the rooms opening into a central court, and the whole reached its present size simply by the gradual addition of new quadrangles, designed upon the same principle, though varying in dimensions, and connected with each other by smaller rooms and passages. In every case the exterior is left plain and austere, as if the architect intended thus to heighten by contrast the splendor of the interior. Within, the palace is unsurpassed for the exquisite detail of its marble pillars and arches, its fretted ceilings and the veil-like transparency of its filigree work in stucco. Sun and wind are freely admitted, and the whole effect is one of the most airy lightness and grace. Blue, red, and a golden yellow, all somewhat faded through lapse of time and exposure, are the colors chiefly employed. The decoration consists, as a rule, of stiff, conventional foliage, Arabic inscriptions, and geometric patterns wrought into arabesques of almost incredible intricacy and ingenuity. Painted tiles are largely used as paneling for the walls."—(Encyclopedia Britannica-Alhambra, page 657.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مُحَمَّدٌ وَنَصِّلٰى عَلٰى رَسُوْلِ النَّبِيِّ

T H E

# Moslem Sunrise

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## Three Verses from the Holy Quran

(Transliteration)

1. Wa lillahil mashriqu wal maghribu, fa-ainama tuwallu fa-tham-ma wajhullah; innalaha wasiun aleem. (Chap. II, 116.)

2. Lillahi mulkussamawati walardi wa `ma feehinna wa huwa ala kulli shai-in Qadeer. (Chap. V, 120.)

3. Taba rakalladhee bi-yadihil mulku wahuwa ala kulli shai-in Qadeer Nilladhi khalaqal mawta wal hayata li yab luwa kum ayyukum ahsanu amalaa wahuwal azeezul ghafoor. (LXVII, 1-2-3-4.)

(Translation)

1. And unto Allah (God) belongeth the east and the west, so whithersoever ye turn, there is the face of Allah. Verily, Allah is All-bountiful, All-knowing.

2. Unto Allah belongeth the Kingdom of the Heaven and of the Earth and whatsoever therein is; and He hath power over all things.

3. Blessed is He in Whose hands is the kingdom, and Who hath the power over all things; Who hath created death and life to prove which of you are best in actions; He is the Mighty, the Forgiving.

Who hath created seven heavens in stages. No defect canst thou see in the creation of the Beneficent.

Look again. Seest thou a single flaw?

Then twice more repeat thy gaze; thy gaze shall return to thee unsuccessful and weary.

# The Sayings of the Master Prophet Muhammad

(1)

Abu Zar relates that the Holy Prophet said, "O Abu Zar, when you prepare currey, keep a large quantity of gravy and send a part of it to your neighbor."

(2)

Hazrat Ayesha relates that she asked the Holy Prophet to whom she should send presents most often. The Holy Prophet replied, "To those who live next door to you."

(3)

Abu Huraira relates that the Holy Prophet said, "The man who has faith in God and the Day of Judgment must not give any trouble to his neighbors. It is incumbent that he honors his guest and holds his tongue when he cannot speak good things."

(4)

Abu Huraira relates that the Holy Prophet addressed the Moslem ladies and said, "O, ladies, one should not neglect to do even such little favors to their neighbors as to send them a part of the leg of mutton one cooks."

(5)

It is related on the authority of the Ibni Omar that the Holy Prophet said, "The angel Gabriel lays so much emphasis on the duty towards neighbors that I begin to suspect that he will enjoin the inheritance of property upon neighbors."

(6)

Abu Huraira relates that the Holy Prophet repeated three times, "By God one cannot become a believer." His companions asked, "O, Prophet of God, who cannot become a believer?" The Holy Prophet replied, "The one from whose encroachments, his neighbor cannot feel absolutely free."

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## ALHAMBRA

"The pride of Granada is the beautiful Alhambra—of all the structures built by man, one of the foremost in magnificence and splendor. It required over a century to build. Its decorative art has never been excelled. The view from the Generalife Palace overlooking the Alhambra is one never to be forgotten in its scenic beauty."

# The Essence of Islam

By HAZRAT MIRZA GHULAM AHMAD. THE PROMISED  
MESSIAH AND MAHDI (1836-1908)

ISLAM literally means "to entrust one's work to a person" "to seek peace," or "to give up a thing or a dispute."

"A Muslim is he who surrenders himself wholly to God, that is, who devotes his whole life to Him, to the doing of His will, and to the seeking of His pleasure, who becomes attached to righteous deeds for God's sake, and who applies all his faculties to the service of God; in other words, a Muslim is one who becomes wholly for God both as regards his belief and actions."

To become wholly for God as regards one's belief means to regard one's self as a thing meant solely to know God, to obey Him, to love Him and to attain to His pleasure.

To become wholly for God as regards one's actions means to perform, purely for God's sake, real virtues which pertain to the various faculties of man and depend upon the powers bestowed upon man by God and to perform them with such zeal, sincerity and whole-heartedness as if he were seeing the face of God in the mirror of his obedience.

The verse continuing, says that one whose purity of belief and actions is based on such love and who performs virtuous deeds with such natural zeal becomes deserving of reward with God, and that such people have neither fear nor grief; that is, they attain to salvation. For when a man becomes wholly reconciled to God by believing in Him and His attributes and his will becomes identified with the will of God and his whole pleasure lies in obedience to Him and he does not perform righteous deeds by exertion but is impelled to do so through love and takes pleasure and delight in their performance that condition of his should be termed salvation. The salvation to be witnessed in the next life is nothing but an image of this inherent condition which will assume a palpable form in the life to come. In short, it is in this very world that the heavenly life of a person begins, and the hellish life of a man also has its root in the impure and blind life of this world.

Thus, every right-minded man can see from the verse quoted above that a man can be truly Muslim only when his whole self with all its faculties, both physical and spiritual, becomes solely for God and is dedicated to His service, when he returns to the real Donor all that he has received from Him as a trust, and when he is not only a Muslim in belief, but also displays a full portrait of true Islam in the mirror of his actions.

In other words, a man is a Muslim in the true sense of the word when his hands and feet, his mind and brain, his intelligence, his anger and pity, his spiritual and physical senses, his honor and

his wealth, his comfort and his pleasure and all that is in him, both externally and internally from the hair of his head to the nails of his feet, so much so that even his intentions, his thoughts and his passions follow the will of God, just as the limbs of man follow the will of man. In short, a man is a true Muslim when his devotion and sincerity attain to a degree that all that is his is no longer his but of God and all his faculties and all his organs are so employed in His service as if they were the limbs of God.

After a careful consideration of the verse quoted above leads to the conclusion that self-surrender which is the essence of Islam is of two kinds. The first kind of self-surrender consists in the fact that one should make God alone the object of his worship, his desire and his love, that there should be no other partner in His worship, His love, His fear and in hope that one should glorify and worship Him with all one's heart; that one should submit to all forms of humility, to all commandments, ordinances and decrees of God and that one should make oneself fully conversant with all the holy truths which are a means of knowing His vast powers and the sublimity of His kingdom and are a powerful guide to the recognition of His favors and boons.

The second kind of self-surrender consists in the fact that one should devote oneself to the service of His creatures, to the bearing of their burdens and to true sympathy for mankind and that one should bear afflictions to relieve the pain of others.

From what has been said above, it is clear that Islam has a lofty significance, and strictly speaking, no man deserves to be called by the noble name of a Muslim unless one gives over to God one's whole self with all its faculties, desires and intentions, totally surrenders one's egotism with all its accompaniments, and devotes oneself wholly to the service of God. A man deserves to be called a Muslim in the real sense of the word only when his life by indifference undergoes a complete change, his passions are completely obliterated, and he has granted to him a new life which is so pure that it consists of nothing but obedience to God and sympathy for His creatures.

Obedience to God means that one should be prepared to suffer disgrace and insult in order to show the Glory, Honour and Unity of God and should be ready to undergo a thousand deaths to revive belief in His Oneness and should be able to cut off one hand of his with the other in cheerful obedience to His command, and his regard for His commandments and his thirst for His pleasure should make sin appear so fearful to him as if it were a consuming fire, or a deadly poison or a bolt from the blue and he should flee from it with all his might. In short, a true Muslim is he who foregoes every desire of his for the sake of God and who is willing to sustain painful wounds in order to attain union with Him and cuts

as under all worldly relations as a proof of his relation with God.

Service of God's creatures lies in the fact that one should solely for God's sake and out of genuine disinterested and true sympathy, assist the creatures of God in all their needs, do good to them in all possible ways, help every one that stands in need of help and exert himself to the best of one's God-given power.

But this surrender of self for God's sake can be such in the true sense of the word only when all the organs and faculties of man are so completely devoted to obedience to God as if they were divine instruments through which God manifested His deeds from time to time, or as if they were bright mirrors wherein all that God willed was clearly reflected. When man's obedience to, and service of, God attain to such perfection, then, thanks to this divine baptism, one is justified in speaking of the faculties of such a man as the faculties of God: to speak, for instance, of his eye as the eye of God, his tongue as the tongue of God, his hands as the hands of God, his ears as the ears of God, his feet as the feet of God, for all these organs have become permeated with the wish of God and having become, as it were, an image of His will, may, with fitness, be described as a likeness of God. The reason of this lies in the fact that just as the organs and limbs of man fully obey His will, similarly a perfect man, having attained to this highest state, achieves complete identity with the will and intention of God, and the majesty, unity, and lordship of God and His wish and pleasure are as dear to him as they are to God Himself. Thus, it is this great obedience to God and service of God's creatures for God's sake which forms the essence of Islam and one can attain to it only when one has annihilated one's own self, one's love of the world, one's desires and one's own will.

## Religion and Science

(HAZRAT KHALIFATUL MASIHI II.)

The conflict between science and religion is very old. It seems to know no beginning. It has been going on from times immemorial. During the various stages of man's intellectual development it has taken different forms. The great scientists were subjected to all manner of persecution. They were held up to scorn, scoffed and jeered at. They were denounced and condemned as magicians and sorcerers. Some of them were even burnt alive. They were made to suffer every hardship and privation known to man at the hands of the votaries of religion and the so-called great champions of its cause. But they and their prototypes, the philosophers, in their turn regarded and stigmatised the founders of religions as the victims of apoplexy, hysteria and melancholia. Those who have cared to read the history of this conflict between

science and religion know that religious men have persecuted the scientists and the philosophers and the latter have given them very obnoxious names. But the question is—what is this conflict and what is it due to? Do really any valid and substantial reasons exist for such a conflict? Does religious teaching counteract or contravene scientific knowledge? The easiest and the best way to know whether or not religion really conflicts with science is to find out their definitions. Disagreement between two persons having the same point of view is due sometimes to the difference in the definitions and interpretations they put upon it. Sometimes a mere difference of definition and the phraseology that is used to explain the same view-point leads to serious disagreement, even active antagonism and hostility. Let us, therefore, first see what is the definition of science and religion.

#### DEFINITION OF SCIENCE AND RELIGION

*Mazhab* (religion) means the way by which to know God and find Him and of which He Himself has informed man by revelation; and by science is meant that organised body of knowledge which has been accumulated on a subject according to fixed principles and is dependent on deductions from self-evident truths, or it means those branches of knowledge which deal with material phenomena and are based mainly on observation, experiment and induction. Could there be possibly any conflict between these two definitions of religion and science? If these are in fact the definitions, respectively, of religion and science, then there is no conflict between them. If the definition of religion is not that which is given, it is bound to come in conflict with science. If it be said that by religion is meant that stage of the mental development of man arriving at which by sheer force of that development and evolution he may come to know of some things which persons with less developed minds than his could not find out, that is to say, if religion is the result and outcome of the development of the subconscious mind, in other words, if by it are meant those sciences which are the result of man's own thinking and deliberation, then the sphere or province of both science and religion is the same. If religion be understood to mean those ideas which spring from and are born of, feelings and sentiments and are not based on any principle, then it is entirely the product of the exercise of man's deliberate faculty and no religion at all. Such ideas can, at best, be called wise and beautiful sayings which deserve no serious discussion. If religion, it should clearly be understood, is the name of those thoughts and ideas which are the result of the development of the subconscious mind, then that is science itself. That which is not based on sound and verified knowledge and is only the creation of the mind is a figment of imagination and unfounded unreality and not what we call by the great name of religion.

## DIFFERENCE BETWEEN SCIENCE AND RELIGION

Religion really is the name of those verities which concern man's union with his Creator whose knowledge God has bestowed upon him by means of revelation, and science is the name of the combination of those results and conclusions which man arrives at after a deep study of the creation of the universe and the laws that regulate it. Some religious truths, no doubt, are capable of being known by the exercise of man's intellect and mental faculties, but science is wholly and entirely the outcome of an intelligent reflection over what is happening around man in the universe.

In view of these definitions of science and religion there remains absolutely no ground for any dispute or conflict between the two. Religion is based on God's own revealed word and science is His handiwork, and there can possibly be no disagreement between the word and work of an intelligent person. It could be possible with a lunatic or an impostor—but God is neither a lunatic nor an impostor. As He is neither weak of intellect nor deficient in morals, conflict between what He does and what He says is evidently impossible. Hence conflict between science and religion is also impossible.

There may arise a question here—whether God really *is* and speaks to His servants. But we cannot afford to deal here with the question of God's existence. Supposing that He does exist and that He sends down revelations, then there can be no dispute between religion and science. Either deny the existence of religion itself or you shall have to admit that God *is*. You cannot believe in one and disbelieve the other.

## REASONS OF THE CONFLICT

If no conflict is possible between science and religion, then why during the ages have they stood arrayed against each other? Why were the scientists condemned, persecuted, put to death and burnt alive? There must be some reasons for this age-long disagreement. The fact is that this dispute, this disagreement, this conflict is unreal, unintelligent, foolish. True religion does not, simply cannot, conflict with science, and true science cannot contradict and confute religion. Religion, as is explained above, is based on God's revealed word, and science is His own work; and there can be no real and true contradiction between the two. If there appears to be one somewhere it shall have to be admitted that either a wrong interpretation was put on the definition of religion by the religious people, or that the definition of science was misunderstood and misconstrued. They both are from a Being who is incapable of erring. It is we who err by misunderstanding true science and true religion and are deceived into believing that they contradict each other.

Water, for instance, was at first believed by scientists to be a

simple element, but now it is proved to be a compound substance. Which of the two groups of scientists would you call foolish—those who first thought that water was simple in its composition, or those who believe it to be compound? Suppose that the Quran had then said that water was a compound substance, would not it then be said by the scientists that it conflicted with science, though they were manifestly mistaken in what they considered to be an established scientific truth? Similarly, the Quran does not consider the age of the universe to be 7,000 years. Some religious people have misunderstood it to be a Quranic belief. Science very forcibly contradicts this view. Now it cannot with reason and propriety be said that science contradicts the Quran. It only contradicts a view which is apparently mistaken to be the view of the Quran. The Quran as forcibly controverts this view as does science. Mohy-ud-Din Ibn-ul-Arabi has written in his renowned book, *Fotooh-ul-Ghaib*, that he was told in a revelation that pyramids in Egypt dated hundreds of thousands of years back.

The fact is that we sometimes fail to correctly understand the work or the word of God which leads us to see a conflict between Science and Religion. Otherwise if Religion is actually based on the revealed word of God and Science is his own handiwork, then no conflict between the two is possible, nor even imaginable. Science should then support Religion, not contradict it, because what an intelligent person says always supports what he does. Hence no scientific discovery can conflict with the established religious truths. There can be no contradiction between two truths. The Quran says: "There is no untruth in the Word of God; however deeply you may reflect over its teachings you will find it full of unmixed truth and nothing but truth." Again it says: "There is no error, no flaw in God's work either." That is to say, you will never detect any disagreement, any difference, between the word of God, which is Religion, and the work of God, which is Science.

#### SCIENCE AND THE QURAN

The Quran repeatedly draws our attention to the investigation and understanding of scientific truths instead of declaiming against them and finding fault with them. The Quran does not discourage the study of Science, but positively encourages it because it is convinced that the increase in knowledge and learning, intellectual development and mental refinement of people, instead of decreasing their respect and reverence for it, would actually raise it in their estimation. It encourages the study of science by saying, "Think and reflect over what is in heavens and earth." By "heavens" are meant those branches of knowledge which relate to the creation and movements of celestial bodies, and by "earth" are meant those sciences which deal with the changes and developments that take place in the terrestrial bodies, such as biology, geology, archaeology, etc. If the study of these sciences were con-

sidered by the Quran to be resulting into a dislike for Religion and all that it stands for, the Quran would have placed a ban upon it. It, on the contrary, enjoins upon and commands its followers to study all these sciences and to think deeply over and make a complete investigation of what new scientific discoveries are made because it is satisfied that no scientific investigation, no new discovery can, in the least, adversely affect its impregnable position, but would only corroborate and support the truth and reality of its teaching. The Quran has not remained satisfied with only making a passing suggestion to its adherents to study scientific knowledge, but has returned to this subject again and again in its pages. It abounds in verses enjoining upon the Muslims to think over the nature, reality and significance of all those numerous things which God has created. One of such verses is: "Indeed in the creation of the heavens and the earth and the alteration of the night and the day there are signs for men of understanding. Those who remember God standing and sitting and lying on their sides and reflect on the creation of heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee! Save us from the chastisement of the fire." (3: 189, 190.) What clear and definite directions are embodied in these verses for the study of science. How could we know the properties of the things around us and the great benefits that we can draw from an intelligent understanding of these properties and how could we know this great and most useful truth that nothing in the universe is created useless, if we did not make a thorough study and full investigation about them. So the Quran, by drawing our attention to the properties of things, has opened for us avenues of unlimited scientific knowledge. It has also urged upon us the necessity and usefulness of protracted and patient research in our studies by declaring that everything in the universe has its use; nothing is created in vain and has warned us against hasty inferences and jumping at rash conclusions. The scientists of the old school regarded certain parts of the body as useless, and believed that they served no other purpose but to remind us of the stages of physical evolution through which man has passed. They even considered them to be actually prejudicial to human health and recommended their removal, regarding them as responsible for certain diseases. But the advance and development of scientific knowledge and man's varied experience and increased learning have established the unreality and baselessness of this idea and have unmistakably demonstrated the truth and soundness of the Quranic hypothesis. There is an intestine in the human body which the doctors call vermiform appendix. It was generally thought that small pieces of half digested food remained stuck in it, causing appendicitis. Believing this intestine to be apparently of no use, the doctors have till very recently been removing it when perform-

ing an operation for appendicitis. But the recent researches in surgery have shown this idea to be possessing no foundation. Experiments have established its groundlessness. The most recent experiment in this connection was made on twelve monkeys. Appendices of six of them were removed and all of them were put on the same diet. An examination of their general physical health showed that those six monkeys whose appendices were removed had lost their agility and quickness of movement. The effect of this and other experiments of the same nature has been that the doctors who used to cut off the vermiform appendix without any hesitation, even when the patient was not suffering from a serious disease, have become more careful. They have realized that this intestine is not altogether useless, as they first generally believed it to be. Experiments and researches have shown that nothing is useless. If these experiments had not been made and the vermiform appendix would have continued to be regarded as a useless relic of the physical changes through which man has passed in his evolution, how could the truth of the Islamic principle that all things have their uses have been proved? Islam, indeed, encourages the study of Science because, being based on the Revealed Word of God, scientific discoveries reveal the resplendent beauty and unchallengable truth of the teaching of the Quran.

One very common cause of the conflict between Science and Religion is that some people come to look upon their own capricious whims and fads and their ideas based upon imperfect and unsound knowledge as Religion, which necessarily collide with accepted and established scientific facts. Experiments and observations can never agree with fads and fancies, neither are these fads and fancies Religion. The men of science sometimes are as unreasonable and illogical in their attitude as some so-called religious men are. Like the latter, they, too, sometimes are tempted to regard their pet theories as Science. They naturally conflict with religious truths. But theories unprobed and unsupported by regular and reliable experiments are not Science, as ideas and views uncorroborated by reason and intelligence of some so-called religious leaders are not Religion. A mere invention of the brain of a man can carry no weight before the Revealed Word of God, as the foolish fancies of a *mullah* are trash before the established and proved historical facts. Theories continue to change. The advance of knowledge and learning has given rise to new theories which have falsified the old ones. Einstein's Theory of Relativity has shown some generally accepted theories to be foundationless. Scientists are as capable of making mistakes as religious men are. All theories are not Science, as all that is said or believed by those who are regarded as religious men is not Religion. We should base all true knowledge on experiment and the Word of God. Then there will be no conflict. If there appears conflict anywhere between Science

(Continued on Page 17)

# Islam on Economic Justice

By SUFI M. R. BENGALEE

On every hand we find the causes of sufferings, rebellions, theft, robberies, wars and mutinies rooted deep in the present economic injustice. Because the tendency of the world is the accumulation of wealth into a few hands that naturally results in envy, greed and jealousy—the greatest roots from which crime springs.

It is not that God has not given us ample wealth. He has given us enough and to spare. But it is now concentrated in a few centers. When one is starving and sees another surfeiting in plenty, what is the reaction? Either crime or hatred. That explains the cause of antagonism between the classes and nations, and individual crimes.

Now I shall treat these evils individually.

The first and the most important evil of capitalism is that it leads to the exploitation of labour. Under the existing conditions the rich or the economically successful can get the poor or the economically weak to work for them under such conditions that they may not have to pay the working people the full compensation for the services rendered.

The second evil of capitalism is that it results in an unjust distribution of wealth. From the very fact that the rich can make the laboring class work for them at their price, or, in other words, from the very fact that capitalism helps the exploitation of labour, it necessarily gives the employing class certain amounts of wealth which justly belong to the laboring class. There is not the shadow of a doubt that the laboring class as a whole is not fully paid.

Sociologists have pointed out that the speculative profits and some forms of interests also help the rich to get what does not rightfully belong to them.

As a result of this unjust distribution of wealth, we have allowed to grow a propertyless class who have no interest in the future. They have no hope for salvation from their present position except through rebellion.

Another result of this unjust distribution of wealth is that it breeds war between the classes: between propertied people on the one hand and propertyless on the other. This war between the classes is not the normal condition of property organized society, while this war between the classes is the most omnipresent condition of western civilization.

Then, again, it not only stimulates war between classes, but also breeds war between nations. Through the control and influence over the government, the capitalists use the machinery of the state to promote their own interests. They demand new markets for their goods. The last great war has been declared to be the result of the greedy rivalry of the great European nations.

The third evil of capitalism is that it fosters materialism in both the rich and the poor alike. In the rich, because owing to their enormous wealth, every avenue for self-indulgence and luxury is open to them. Among the poor, the only concern that they have in life is that of earning money.

These are the main evils of capitalism. These evils have given birth to revolt or rebellion in the name of communism. The communistic people hold that there should be no private ownership. Destruction of private ownership is the solution of the evils of capitalism. This solution of communism reminds me of a story. In ancient times there was an Indian teacher who was sleeping under the shade of a tree. His pupil was called upon to take care of him while he was asleep. The pupil was to drive away the flies so that they might not annoy him. After a while the pupil saw that there was a fly sitting on the nose of his teacher. He took a hammer and struck the fly. The blow not only killed the fly but also broke the teacher's nose. In the same way the communistic solution of the evils of capitalism not only removes the evils of capitalism but it also sounds the death knell of human progress.

Without individual ownership there cannot be any competition and without competition progress would come to a standstill.

Now I want to tell you that Islam makes peace between capital and labour. Islam chalks out a via-media which brings about the salvation from economic troubles.

"Give to the poor out of the wealth which God has given you."  
(L1. 19) The Quran.

"In the wealth of the rich, the poor has a right." (XXX. 38)  
The Quran.

### 1. The law of inheritance.

According to the law of Islam, no man can bequeath the whole of his property to one person. Under Islamic law of inheritance, a man's property must be distributed among his parents, all his children, male and female, widow, brothers and sisters-in-fact—among all the distant relatives. This law of inheritance brings about three important results:

First, it does not allow the accumulation of the wealth of a certain individual into the hands of some of his children or relatives. The result is that some of the children or the widow cannot live all their lives on the support of all the wealth of their father or husband and so forth.

Second, every one of the children or the relatives has his or her share of the capital to start life afresh. None is left to become a beggar in the street.

The third is that the property of each and every Moslem, however rich he may be, goes on being distributed and redistrib-

uted, and within two or three generations the largest estate will be parceled out into small holdings.

2. The second is the institution of Zakat.

From every hundred dollars that a man possesses beyond his actual needs, two and one-half per cent ( $2\frac{1}{2}$ ) must be levied to be invested to the relief of the poor. You can just imagine if two and one-half per cent be collected from every well-to-do man from his surplus money, to what an enormous extent the sufferings of the poor would be alleviated. It is about this Zakat, Joseph Hell, a German oriental scholar, says: "Besides the common prayer, the conception of the social equality was an innovation peculiar to Islam. Help and maintenance of the poor became a sacred trust. It was left no longer to individuals to give what they pleased but the poor tax or Zakat became an obligatory duty and was collected in a central treasury and administered therefrom." If the system of Zakat, as explained above, was to be adopted to relieve unemployment, how quickly and beautifully this baffling problem would be solved!

3. The third and a very interesting means of overcoming poverty is that, if a man discovers a mine, the government takes one-fifth and invests towards the relief of poverty. This law at once helps the poor and stops the accumulation of wealth.

4. Interest:

"Islam prohibits the giving or taking of interest. The possibility of being able to raise loans on interest enables people with established credit to enhance it to any extent they please by borrowing. If such borrowing were not possible they would be compelled either to admit other people into partnership with themselves, or to restrict the scope of their business so as to leave room for other people to start similar undertakings. The huge trusts and syndicates which at present monopolise the sources of national wealth, would not be possible without interest and wealth would be more evenly distributed among the people. The accumulation of wealth which we witness today is fatal to moral advancement, and spells ruin for the middle and lower classes."

"It would be objected that no commerce would be possible without interest. This is not correct. There is no natural relation between commerce and interest, but the latter is unconsciously associated with the former as Western countries have based their commercial system on this form of credit. If this had not been so, these countries would not have been faced with the unrest which has become a constant nightmare to their peace, nor would commerce have been dependent upon interest. Only a few hundred years ago the Muslims were responsible for a large share of the world's commerce and yet they carried on without interest. They used to borrow money even from the poorer classes by way of partnership loans, and the commerce carried on by them thus

contributed directly to the welfare of those classes. Interest is not, therefore, essential for commerce, but it appears as if without interest it must come to a standstill. No doubt a change in the system would in the beginning be inconvenient, but the system of depending upon interest for the carrying on of commerce can be gradually discarded as it was gradually adopted."

"Interest is a leech that is sucking away the blood of humanity, especially of the middle and lower classes. Even the upper classes are not entirely secure against its poison, but all of them derive a false enjoyment from it like the leopard who is said to have eaten away his own tongue by rubbing it against a piece of stone, foolishly thinking it to be the blood and flesh of another animal, and they are reluctant to relinquish it. Those who may be ready to forego the use of it are too weak to withstand the force of the current system."

In short, Islam removes the evils of capitalism by its law of inheritance, by the institution of Zakat, and by prohibiting the giving and taking of interest. Islam protects the poor from the clutches of the Shylocks and creates a middle class which is the backbone of society.

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## The Democracy in Islam

By OMAR CLEVELAND

Across the threshold of the mosque, in the fold of Islam, all are held to be equal. No distinction is made between men, regardless of race, class or position.

The prince and the pauper meet on common ground. Here the irony of fate is refuted. The inequality of wealth and opportunity, which makes life so cruel, ceases. All are the children of Allah.

To cut asunder each and every chain that enslaves the soul of man is the goal of Islam. To overhaul his ideals and code of standards and give a fresh interpretation to life is its duty.

To further this cause a mission has been established with headquarters in Chicago, under the able leadership of Sufi Bengalee, and is now within our gates. It comes not to beguile us like the spectre of a forlorn hope, but to bring the peace that is born of the divinities, and to extol the excellence and simplicity of the Islamic faith.

This mission has come into being at a time when Western civilization is madly struggling for material conquests. Through it, the spiritual life of the country may flow, and the West may be the better able to witness the beauty and value of its teachings. In it Islam will be present in all the traditions of its glorious past, the certainties of the present, and the anticipations of the future.

It has come prepared to spread the message of Islam—the religion of peace.

# The Martyr

(By Dr. M. M. SADIQ, D.D., LL.D.)

In the Terminology of the Muslim Literature the word for a martyr is "Shahid." Etymologically "Shahid" means one who sees—a witness. Originally one who is so highly qualified in his spiritual exercises, as to feel himself always in the presence of God. In that higher spiritual realm he sees and experiences the great strength of God which overpowers everything and he is in great certainty of Faith that everything belongs to Him and even remains invisible under His control. Such a person from his or her personal experience secures a power to pass through trials and troubles of all kinds—even death itself; if it be necessary in His path, without any pains. The good deeds and high morals encompass him in a perfect way and in their original colour so that his working is enticed neither by fear nor by hope but just as the outcome of his nature and temper itself. While an ordinary man feels a kind of burden in doing good deeds of prayers, fasting,

alms, sympathy, etc., a "Shahid" does not feel any at all. He is called a "Shahid" because he is seeing with his inner sight the spiritual blessing of coming into communion and union with his Creator and therefore giving up his life for His sake comes to him as a pleasure and not as a burden. Such is a "Shahid" according to the Faith of Islam.

The Real Example of a "Shaheed" in the present age is seen in "Sahibzada Abdul Latif" of Afghanistan who was stoned to death by the late king "Habibullah" and his mad Mallas just for believing in the advent of the Promised Messiah. He gave up his life contentedly and did not show any impatience, nor did he feel any pains from the stones thrown at him by the ignorant and the prejudiced priests. He was seeing his God and the Army of the Holy People ready to receive him in their Heavenly Manifestations.

## RELIGION AND SCIENCE

*(Continued from Page 12)*

and Religion, then either a wrong interpretation has been put on religious teaching and the Word of God has been misunderstood and misconstrued, or there has remained some error, some flaw in making scientific experiment.

*(Sunrise.)*

## Islam and the Religious Mind

By ROBERT EARL BARCLAY

It is a sad commentary on the Christian sects of America that though they secure most of the youths of the land for teaching the tenets of their faiths, are unable to hold them once they attain their age of reason.

The causes of this dropping away are many and personal, yet there are certain reasons common to many. It is to be expected that a certain proportion of the people are not religiously minded. To these the blatant, hypnotizing Christian Evangelists address themselves. By means and manners at their command, fear of the hereafter, consciousness of sin, and an easy way to salvation, they create in the minds of these drifters the religious atmosphere.

But to the religious mind the Christian Church has miserably failed to reassert itself, once the Believer has fallen away. The period of doubt that comes to the religious mind is the most horrible of human experiences. The child has a foretaste of it that moment when there is first pressed upon his reality that there is no Santa Claus. He knows not what to believe. He hates his parents for having so basely lied to him. If the parent is clever enough, and few parents are, the child gains an understanding of the Spirit of Giving that the legend of Santa Claus personifies. The parent, failing to effect this transition, the hatred and distrust becomes a part of his very being.

Two Sunday School papers came to my attention lately. In one of them was the story of Hagar and Ishmael. "Ishmael was a bad boy, so Abraham sent Ishmael and his mother Hagar out into the desert." If the child is religiously minded, and in later years looks at that paper, there cannot help but be a revulsion against the Church which taught such an untruth.

In the other paper was a picture of Mary, the Mother of Jesus, reading a printed book—historical inaccuracy. If the Church will be deliberately inaccurate in a matter of common knowledge, what reliance can be placed in the Church in matters not so commonly known?

The Christian Church is personified by its priests. Upon them falls the hatred caused by these falsehoods, for through centuries past the priests have built up these legends to portray the truths that they would teach. "Were it not for the priests," say the religiously minded ex-Christians. "Christianity would still be a motive force for good. The truths are there, but so cloaked about as to make them hidden—revulsive."

Here Islam steps into the breach. Islam has no priest, no priesthood. There is one authority in Islam—the Quran, unchange-

able. No cloaking here. The truths outspoken, plain, delving into the very depths of human depravity, in order to raise humanity to the heights.

Startled is the religious mind clinging to its Christian faith, to learn that the Divinity of Jesus is based not on any statement of Jesus, but upon the personal revelation to the individual believer. Jesus repeatedly pointed out that no more of Divinity resided in His body than was capable of entering into the body of any other man. "Ye are Gods," Jesus told the Jews, "Our Father," ran the prayer on the Mount. His mind more in tune with the Infinite was capable of bringing God's message to mankind.

Islam accepts Jesus the Prophet—equal in Sonship with each and every other man who sincerely serves God the Father. He who would follow the teachings of Jesus can do so as fully in the fold of Islam as in the fold of Christianity. What are the teachings of Jesus?

The theme of Jesus' Gospel is Love deified is God and the sacrifice of Ego—two truths the world should know. God sent a messenger to exemplify these truths, to live them before the eyes of the world, the messenger calling to the people to follow in his footsteps. But what of those footsteps? Where did they lead? To Gethsemane—to the travail that all men experience when they choose between sacrifice and sacrifice of others. Every man who ponders at all loves his own flesh dearly.

And where else? To the scourging, the scoffing of men too weak to even conceive such a sacrifice. To Golgotha, the place of the skull—the Sacrifice of Self on the cross—the emblem for generations untold of sexual vice—the worldly sin. All this that the world might know that God expected men to sacrifice themselves one for the other.

All these themes are accepted in Islam—nothing discarded. God saw that the sacrifice was not enough. Men began to live by faith and not works, and the doctrine of works must be called to mankind's attention. Hence he revealed himself to Muhammad, and Muhammad brought forth the Quran, God's Doctrine of Works. Here again Islam offers a Spiritual Haven for the Revolted Christian with the Religious Mind.

There are other tenets of the Christian faith unacceptable to the reasoning mind—the Eucharist—the cannibalistic ritual of the Christian Faith. Islam has no emblems. Worship is of the Spirit and not the flesh. God never became carnate—never takes on flesh and bone—these are tools God works with, but are not of the Essence of Him.

Nothing perhaps stirs the revolting Christian so deeply as the doctrine of Heaven and Hell, actual material places—streets lined with mansions, paved with gold, harps and angels, and the inces-

sant din of "Holy, Holy, Holy," all this high in the sky; while deep down in the earth, is a fiery place where souls in material bodies sear and broil forever and ever, for defiance of God.

Reason plus observation teaches that Heaven and Hell are here on earth. Life is in great measure what we make it. Peace and happiness come to him who attunes himself to God's will. Evil is retribution for sin. The world is made up of causes and effects. Good causes good and evil, evil. The hereafter is a book unopened to man. Trust in Faith without works, and hell is the result. Look about you. Note the man of faith without works, and see if his mode of living is not closer to the horrors of hell than you care to go.

Islam teaches that this Heaven and Hell begin here on earth; a teaching that meets the requirements of the religious mind.

Let the Christian Evangelists reap their harvests among the base minded of the masses—Islam calls to those who would of their own volition know and do the Will of God. In Islam there is no priesthood, no incarnation, no symbolic rites, no faith divorced from works, and Heaven and Hell are ever present. God stands revealed among the tenets of this faith—God the Almighty Creator and loving Father of all.

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## An Occidental Looks at an Oriental Religion

By MISS NINA STAUFFER

When Perry knocked at the gates of Japan a few decades ago he introduced the Orient to the commercial western world. In reality, during the intervening years, the Occident has known only the commercial Orient. The west has never fully understood the unique civilization of the East; nor has it understood the religious ideals and beliefs of these highly cultivated people.

A few Occidental men, from time to time, have lived among these people and have in part understood their natures and lives, but most writers have had little access to the conservative family and religious lives of these interesting people.

There have been many religions which originated in the Orient; among these is the Christian religion, the only eastern religion with which the Occident has familiarized itself. (When one speaks of the Occident one means the great masses, not a few scholars who have zealously studied the subject under discussion) The average Occidental has not even bothered to learn about the customs and beliefs of his Biblical neighbor, the Hebrew. If he does not familiarize himself with the Hebrew who is in his midst, how can be expected to appreciate the beauties of the other Oriental religions?

Aside from the general religions of Asia, if one becomes concrete, one can point out many specific fallacious ideas with which the Occidental has regarding Islam. Even in the schools, the theaters and often in the press these erroneous ideas prevail.

In the first place, very few Americans would understand the term Islam; it is not a common word in their vocabularies. However, if the Mohammedan religion were mentioned, immediately it would call to the average lay mind a series of turbaned, picturesque, dark-skinned people prostrated at a certain hour as they offered their prayers to the great Mohammed. Again, the name Mohammed would call forth visions of luxurious harems, where beautiful ladies reclined languorously on low divans or around colorful fountains or marble pools.

Nothing could represent a more perverted and distorted idea of the beautiful teachings of the prophet Mohammed; or his book of sublime ideals for a successful and godly life. A book better known as the "Holy Quran" or "The Moslem Scriptures." Yet the western civilization can scarcely be censured for these beliefs since they are the pictures which are depicted on the screen, in literature and other accessible sources.

The time has arrived, however, when these false ideas must be corrected. The West must not meet the East merely on a commercial basis. The Occident and the Orient must understand each other. The barrier must be cast aside and the religions, customs and ideals of these divergent nations must meet in a common brotherhood, for with modern transportation bringing all nations so closely together, the West must acquaint itself with the ideals which dominate the activities of the East.

It is sad that the practical West has misunderstood the ideals of Islam. When the world realizes that the Moslems do not worship Mohammed but that they believe in one Godhead and also that the true Islamic belief is that there is no one worthy of worship but Allah, and Mohammed was his prophet, then the greatest obstacle which separates Islam and Christianity will be surmounted. And in addition, when Europe and America separate the Turkish political regime from the religion of Islam, another stone will be removed from the path.

The Islamic religion is no more responsible for the barbarism and heinousness which occurred in Western Europe among supposed followers of Mohammed, than true Christianity is responsible for the atrocities committed in Europe during the Middle Ages and the witchcraft crimes of early America. No religion should be judged by a nation which has perverted its teachings.

In Islam one finds a sincere respect for Allah! In every action and thought the Moslem is guided by a sublime yet simple dogma of the faith. One does not find the followers of Islam setting aside

a few hours a week for religious duty, but five times each day they are called to prayer which tends to keep the spiritual fires kindled.

The misconception of the rights of the Moslem woman has long been a bone of contention between the two hemispheres; but if one will read the Holy Quran it will be revealed that the same privileges are given to the Islamic women which are granted to the men. For a long time it was the common belief that according to the Moslem faith women were supposed to have no souls and that when a woman died she perished absolutely without any chance of a future life thereafter. Happily this idea is rapidly dying out. Another misconception of the position of the Moslem woman was that she was a slave, before marriage to her father, brother or nearest male relative and afterward she was the sole property of her husband. However, one learns upon investigation that that conception is faulty, since the Moslem woman enjoys the right of inheritance, the right to educate herself for a profession and enjoys many other equal rights with her brother. These erroneous beliefs which have been propagated regarding the position of the Moslem women have been carried to the West, chiefly by travelers who believed that his friends would scorn him if he told other than fantastic tales of a bizarre East.

The Occident has been led to believe that Mohammed spread his religion by means of the sword, yet the life of this great prophet reveals that he was stoned by his people, persecuted, boycotted and starved; that he stood dauntlessly alone clinging to the beauties of his chosen faith. It is almost preposterous then to believe that one friendless man could train and equip great armies whereby he could force the world to accept his faith.

The ideals of Islam and Christianity are not widely divergent. The Christian has much to gain and nothing to lose if he will throw aside ignorant and idle tales which have long run rampant in the Occident and with an open mind seek to know the beautiful principles which guide the lives of the followers of Islam. It will be then, and only then, that the Christian and the Moslem can clasp hands and say that there is only one God and that Christ and Mohammed were His prophets.

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## What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1)—Peace—Derived from the root *silm*.
- (2) Resignation or submission.

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture—the word of God was revealed to the Master-prophet Muhammed over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all people of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:
  - (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
  - (b) Absolute veto on all intoxicants.
  - (c) Solution of economic problems.
  - (d) The furnishing of humanity with the noblest practical ethics.
  - (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of ever-

lasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

## Activities of the American Ahmadiyya Moslem Mission

It is extremely gratifying that through the energetic efforts of the American Ahmadiyya Moslem Mission, a singular note of achievement has been struck, thus fulfilling the great prophecy made by the Holy Prophet MUHAMMAD that the Sun (of Islam) will rise in the West. All our missions in the respective cities of the United States are continuing the blessed work of disseminating the Truth with marvelous success. During the period under review many have actually embraced Islam and hundreds have been drawn into a profound appreciation of the Holy faith. All praise belongs to Allah!

After the publication of the last issue of *The Moslem Sunrise* a lecture tour was undertaken by Sufi M. R. Bengalee into the East and the South. Many addresses were given before various societies, clubs, churches and university groups. Special mention may be made of the Community Church, New York; Bronx Free Fellowship, Bronx, N. Y.; Pythian Temple, New York; the First Congregational Church, N. Y.; the Sophists' Club, City College, N. Y.; Morningside Residence Club, New York; Sunday Evening Salon, Greenwich, Conn.; Ethical Culture Society, Philadelphia, Pa.; the Washington and Lee University, Lexington, Va.; First Methodist Church, New York, N. Y. For the interest of the readers of *The Moslem Sunrise* we give below two clippings of the newspapers that we have received:

### TALK ON ISLAM IS GIVEN HERE BY BENGALEE

**Business Depression Could Have Been Avoided Under Economic System of Islam—Moslems Believe in Christ, Buddha, Confucius and All Other Prophets**

The present business depression would have been avoided if the United States was under the economic system of Islam, stated Sufi M. R. Bengalee, Mohammedan missionary in the United States, in a talk on "Islam" given in Lee Chapel Thursday evening.

There are three characteristics of the Mohammedan economic system, according to the speaker. First is the law of inheritance. This law has property left by death of a person divided among his children, widow, and relatives. The result is that every person has some capital, but there can be no capitalism. Second, there is a two and a half per cent tax on the surplus money of the people by the government. Third, the government prohibits the

lending of money on interest. The speaker contended that commerce could be successfully carried on in accordance with this third characteristic as the Moslems before the Industrial Revolution carried on most of the commerce.

The antagonism between the different religions is caused, believes the speaker, not by the founders of the different religions but by the followers of these leaders. He made a plea for better understanding and harmony between the various beliefs.

"Islam," he asserted, "is the religion of peace and resignation to the divine will. The most important feature is that there is one God, Allah, who possesses all excellence and is free from all defects."

According to Dr. Bengalee, the Moslem believes in Jesus Christ, Buddha, Confucius, and all the other prophets of other religions. Islam, however, has been the religion of the prophets since the dawn of history.

An advancement made by these followers of Mohammed was, the speaker contends, the founding of a true democracy and universal brotherhood. Their prophet said that the criterion of respectability is not the color of a person's skin, or his caste, but it is his honesty and integrity. Negroes have advanced to the leading positions of the eastern world.

"The East and the West must meet for the good of humanity," said the missionary. "The East has its ancient philosophy, its old culture and its religion. The West has commerce, modern industry and money."

Holy Book, the Koran, has a great regard for women, and Islam makes a man and a wife equal. This situation has been an advance of the Moslems over the rest of the world. Women inherit the property of their fathers and are given a sum by the husband when they are married. Mohammed said that the best man is the one that is the best to his wife.

In his conclusion Dr. Bengalee told of the Moslem idea of heaven and hell. He said: "Life after death is not a new life. It is the continuation of the life in this world. Heaven is that spiritual state which we ourselves will create as the result of our virtuous deeds. Hell is the opposite of that. Heaven is everlasting. Hell is temporary. It is like a hospital for the soul."

The Ahamadiyyas think that Jesus Christ did not die on the cross, but that he was taken down alive and restored by his friends to health. Then he made a journey to India and stayed there until he finally died.

Dr. Bengalee was one of the series of religious speakers who have been brought here under the direction of Munsey Gleaton, secretary of the Christian Work office.

—The Ring Tum Phi, Washington and Lee University,  
March 18, 1931.

## CLAIMS CHRIST DID NOT DIE ON CROSS

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Moslem Leader, Speaking Here, Tells of Other Beliefs

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That Christ did not die on the cross, but after His apparent death escaped and lived in old age in the northern part of India, was the assertion of Dr. Sufi M. R. Bengalee, head of the American Ahmadiyya, Moslem mission with headquarters in Chicago, speaking before the Sunday Evening Salon at the home of Mr. and Mrs. Bailey Vanderhoef on Husted Lane, Sunday evening, March 29.

Dr. Bengalee is a graduate of Punjab University, India, sent to this country from Ahmadiyya-in-Islam, Quadian, India. He was introduced by Archbishop William Henry Francis of Cos Cob, a close personal friend of Dr. M. M. Sadiq, founder of the movement. Dr. Bengalee established American headquarters in Chicago. He edits *The Moslem Sunrise*.

Dr. Bengalee designates Mohammed as the master prophet. The Islam faith, which he represents, requires belief in the founders of all religions, including Christ, Moses, Buddha and Krishna, whom he declares are common beneficiaries.

"My church accepts all of the prophets of all ages and all religions, but not as a Messiah," he said. "The true Moslem accepts Christ as a great teacher and prophet but does not accept the Christian version of His death and resurrection. He believes that Christ was still alive when taken from the cross and was spirited from the tomb in the dead of night, taken to India, where he became a masterful prophet."

"Mohammed is acknowledged to be the master prophet of the ages, but is not divine, nor should Moslems be termed 'Mohammedans,' which is a practice of the western world."

"Hazrat Mirza Ghulam Ahmad is recognized as the promised Messiah and Mahdi; he lived from 1836 to 1908. After his death there were two successors; the second is, Hazrat Mirza Bashirud-Din, Mahmud Ahmad, and it is under his direction that the missionary movement is going forward."

The attendance Sunday evening was the largest of any of the series held this season by the Salon. The lecture was preceded by a dinner.

—The Greenwich Press, April 9, 1931.

It is our duty to express our deep gratitude to the hosts of friends in many cities who have been kind and hospitable to us during this long trip. Special thanks are due to Mr. and Mrs. Omra Mian, New York; Mr. Abdur Rahman, Mr. Abdul Ali, Mr. Makbul Hussain of Jersey City, N. J.; Mr. and Mrs. Belgrave, Bronx, N. Y.; Mr. K. N. Das Gupta, New York City, N. Y., and Mr. Clarence V. Howell. It is our earnest prayer that Allah may grant these friends and all others the best rewards.

Of all our recent activities in Chicago and the vicinity, two lectures under the auspices of the Fellowship of Faiths movement, one in the First Congregational Church, Oak Park, Ill., and another in the Metropolitan Community Church, 41st and South Parkway, Chicago, are worth mentioning. About the latter The Chicago Defender, July 4th, observes:

"We liked, too, the supreme, unshakable, believing of Sufi Mutiur Rahman Bengalee in the power of Islam to do away with race prejudice. Mr. Bengalee (don't try to pronounce the first of his name in this warm weather) expressed that sincere invincibility of the true Mohammedan.

"Dr. Sufi Bengalee refuted the statement of Clarence Darrow that race prejudice could not be overcome through religion, and asserted that it had been overcome throughout the old world through the doctrines of the Islam religion.

"Dr. Bengalee said: 'The establishment of true democracy and universal brotherhood, without any discrimination of caste, creed, color, or country, is the unique and unrivaled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society. . . . The religion of Islam has solved the race problem all over the world during the past 1,300 years, and now that we have come here we will solve the problem in America. . . . Go where you will in the vast Mohammedan world in or out of the mosque and you will find the king and the slaves, the rich and poor, the high and low, the colored and white, and the east and west standing shoulder to shoulder and forming one line, demonstrating the universal brotherhood taught by Islam.'"

In conclusion, we publish below the letter of our new Moslem brother of Boise, Idaho, with our earnest prayers that God may give him a long, pious and happy life:

Boise, Idaho, June 6, 1931.

Sufi M. R. Bengalee,  
Chicago, Ill.

Rev. Sir :

It is with a feeling of gratitude that I wish to thank you for your very kind letter of the first inst., which came to my hand in due time.

The manner in which you have replied to my question convinces me that, with the help of God, I can live up to the Holy religion of Islam, and, as I have very carefully read each and every word of the books you sent me, I am glad to say that I have no doubt in my mind that the Holy Qur-an is of Heavenly origin, and I also think that I should do myself a great wrong if I fail to take advantage of the salvation that Islam offers me, provided I accept it and conscientiously do my best to carry out its doctrines.

I have carefully considered this step. I think that the Qur-an

is the most wonderful book that I have ever read, and I have read a great many. All of its statements are so clear, so truthful, so logical, that these facts are what prove its divinity. In the entire book cannot be found any of the contradictions and improbabilities that are to be encountered throughout the Bible.

Enclosed is my blank, signed for the initiation, and I beg that you will again write me soon and set me upon the right path, as I shall surely need to avail myself of your kind offer of assistance for religious advice.

Most sincerely yours,

(Signed) Enrico A. Flory, Boise, Idaho.

"Our last claim is—All praise belongs to Allah."

#### DONORS FOR THE MOSLEM SUNRISE

We publish below the names of the donors for the Moslem Sunrise. We are deeply and sincerely grateful to them. It is our earnest and constant prayers that Allah may grant them the best rewards—here and hereafter.

As we have not yet secured a sufficient number of subscribers for the Moslem Sunrise the present issue of the magazine also is being sent to the press under a similar burden of heavy debt. We shall therefore repeat our earnest appeal to all lovers of Truth to make a generous donation for the Moslem Sunrise, and also to do all in their power to enlarge the circle of subscribers so that the light and lustre of Islam may be shed through this magazine throughout the length and breadth of this country particularly, and all over the world.

Bro. Abdal Khaleque, Chicago, Ill.....	\$ 5.00
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THE TOMB OF JESUS  
Khan Yar Street, Srinagar, Cashmere, India

## The Tomb of Jesus Christ

By SUFI M. R. BENGALEE

The Ahmadiyya version of the crucifixion of Jesus Christ is supremely interesting and unique. According to Ahmadiyya belief, Jesus did not die on the cross. When taken down from the cross, he was still alive in a state of unconsciousness. He was restored from the sepulchre by his close friends and followers. Medicine was administered to his wounds and having been cured he made a long trip to Cashmere, India, where he lived to old age and died there a natural death. The picture on the opposite side is his tomb and is situated at Khan Yar Street, Srinagar, Cashmere, India.

The followers of the Ahmadiyya movement in Islam quote no less than thirty verses from the Holy Quran in proof of their doctrine that Jesus was saved from the ignominy of an accursed death on the cross. They advance a number of arguments even from the Bible in support of their claim. The following are only a few of them.

**Jesus said:**

"A wicked and adulterous generation seeketh after a sign; but there shall be no sign given unto it, but the sign of the prophet Jonas." Jonas entered into the belly of the whale alive, remained alive and came out alive. This prophecy can come true and this sign can be manifested in the person of Jesus Christ only if he goes to the cross or enters the tomb alive and comes out alive. This prophecy demands that he could not die on the cross.

2. The death by crucifixion was always a protracted process. Jesus stayed on the cross for too short a time (only a few hours) to die.

3. His bones were not broken and when a spear was pierced into his side, blood came out. Blood never comes out of a dead body. The oozing of blood is a sure indication of the fact that Jesus was still alive.

4. The dream of Pilate's wife, her intercession with her husband on Jesus' behalf along with Pilate's declaration of Jesus' innocence are very, very significant.

5. According to the Bible, the death on the cross is an accursed death. How could Jesus, an honoured, beloved and chosen prophet of God, die an accursed death?

All these and many more premises go a long way to prove conclusively that Jesus did not die on the cross.

Now if Jesus did not die on the cross, where did he go? He certainly could not go to Heaven, for according to the Bible, one who does not come from Heaven cannot go to Heaven. We all know

that Jesus did not come from Heaven. He was born on earth, so he could not go to Heaven. This introduces us to the following discussion.

We read in the Bible that Jesus Christ was sent to the lost sheep of Israel. Out of the twelve tribes of Israel, only two were in the country where Jesus taught his Gospels and was crucified. In order to fulfil his mission, Jesus felt that he should go to that country which was inhabited by the remaining tribes of Israel. It surely is not reasonable to believe that a man, sent to a particular people with such a grand and Heavenly message as that of Jesus, comes and lives with a small fraction of that people only for three years, and then goes away. Such a man can on no account be said to have achieved any measure of success in the great mission of his life. Hence, we must agree that either Jesus Christ did not fulfil his mission or he went to that part of the world where were the remaining ten tribes of Israel who undoubtedly were the overwhelming majority.

Historical investigations reveal to us that the people of Cashmere, India, Afghanistan and the surrounding provinces represent the ten lost tribes of Israel. Hence, it follows that Jesus must have gone to that part of the world. To prove our contention, we give below a few quotations which corroborate our argument:

"On entering the kingdom after crossing the *Pire-penjale* mountains the inhabitants in the frontier villages struck me as resembling *Jews*. Their countenance and manner, and that indescribable peculiarity which enables a traveler to distinguish the inhabitants of different nations all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the *Jewish* appearance of these villagers having been remarked by our *Jesuit Father* and by several other Europeans long before I visited Cashmere.

"Note No. 3. In recent times visitors to Cashmir seeing the names Rahimju, Lusju, Julju, etc., etc., common ones among the tradespeople who cater to foreign visitors in Srinagar, written up as RAHIM JEW, LUS JEW, JUL JEW, have imagined that the bearers of these names were *Jews* by nationality! The Jewish cast of features of many of the inhabitants of Cashmir is noticed by many modern travelers." (Bernier's Travels, page 430.)

2. ". . . the majority of Eastern writers consider them to be the descendants of one of the ten tribes of Israel—and this is the opinion of the Afghans themselves." (History of The Afghans, by J. E. Ferrier, page 1.)

3. ". . . Ferrier is disposed to believe that the Afghans represent the lost ten tribes, and to claim for them descent from Saul, King of Israel. Amongst other writers concurring in this view may be mentioned the honoured name of Sir William Jones."

(The History of Afghanistan from the Earliest Period to the Out-break of the War of 1878, by Colonel G. B. Malleson, C. S. I., page 39.)

4. "The traditions of this people refer them to Syria as the country of their residence at the time they were carried away into captivity by Bukhtunasar (Nebuchadnezzar), and planted as colonists in different parts of Persia and Media. From these positions they, at some subsequent period, emigrated eastward into the mountainous country of Ghor, where they were called by the neighbouring peoples 'Bani Afghan' and 'Bani Israil,' or children of Afghan and children of Israel. In corroboration of this we have the testimony of the prophet Esdras to the effect that the ten tribes of Israel who were carried into captivity, subsequently escaped and found refuge in the country of Arsareth, which is supposed to be identical with the Hazarah (Cashmere) country of the present day, and of which Ghor forms a part. It is also stated in the Tabacati Nasri—a historical work which contains, among other information, a detailed account of the conquest of this country by Changiz Khan—that in the time of the native Shansabi dynasty there was a people called Bani Israil living in that country and that some of them were extensively engaged in trade with the countries around." (The Races of Afghanistan, page 15.)

The discovery of the Tomb with the inscription "Yus Asaf" decisively settles the question. There is a tradition among the people of Cashmere that the tomb belongs to one Yus Asaf—who was a Nabi (Prophet), Shahibzada (Prince). He came there some 1900 years ago from some western country.

A historical work, the Tarikh Azami, written some two hundred years ago, says regarding this tomb:

"The tomb is generally known as that of a prophet. He was a prince who came from a foreign land. He was perfect in piety, righteousness and devotion. He was made prophet by God and was engaged in preaching to the people of Cashmere. His name was Yus Asaf."

The following circumstances prove that Yus Asaf could be none other than Jesus.

1. The word "Yus" is the Hebrew form of Yasa, the Arabic name for Jesus.

Asaf is the Hebrew form of Asaf, the gatherer, so it comes to mean, "Jesus the gatherer," as Jesus came to gather the lost tribes of Israel.

2. He is known as Nabi a prophet among the Muslims. The word "nabi" occurs only in two languages, Arabic and Hebrew. He could not be a Moslem as none other than the Holy Prophet has been called "Nabi;" so he must be a Hebrew prophet.

3. One of the most striking circumstances is that Yus Asaf

gives the name of Bushra (Hebrew and Arabic name for Gospel) to the word he preached as in the following passage in Ikmaluddin, a historical work about a thousand years old.

"Then he began to compare the tree to (Bushra) which he preached to the people, and he likened the spring of water to wisdom and knowledge which he possessed and the birds he compared to the people who swarmed around him and accepted his religion."

### COMMENTS AND APPRECIATIONS

#### *A Moslem Magazine*

1. "The Moslem Sunrise, a quarterly journal, edited by Sufi Mutiur Rahman Bengalee, M. A., the Missionary of the Ahmadiyya Movement in Islam, is an excellent organ of Moslem Cause in this country. Its aims and ideals are highly spiritual, and it seeks to establish peace throughout the world. The journal is published from Chicago, at 56 E. Congress St., Suite 1307."

*Dharma, the Organ of the All-World Ghandi Fellowship,  
105 E. 22nd Street, New York City, N. Y.*

2. *A New Moslem Magazine*

"Our good friend from India, Sufi Mutiur Rahman Bengalee, missionary to America from the Ahmadiyya Movement in Islam, has recently started an attractive quarterly magazine, 'Moslem Sunrise,' which gives interesting interpretation of the Moslem Faith with its fine emphasis on prohibition, brotherhood, peace and human progress. We gladly welcome the Sufi and his magazine."

*Appreciation Organ of The Threefold Movement Fellowship  
of Faiths, League of Neighbors, Union of East and West,  
Room 320, 139 N. Clark St., Chicago.*

3. *Dr. Sadique Qadian, India*

"Very well edited. May Allah give you the best rewards."

4. *Mr. L. K. Hyde, Long Beach, California*

"I received a copy of the latest issue of The Moslem Sunrise, which is certainly a splendid piece of journalism. I congratulate you on such fine work."

5. *Mr. Enrico A. Flory, Boise, Idaho*

"I have received a copy of The Moslem Sunrise. I think that it is truly a wonderful magazine. I certainly thank the editors of The Moslem Sunrise for sending me the magazine. I also think that they have a great future before them in missionary work in the United States."

## Western Writers on Islam

"This insistence upon kindness and consideration in the daily life is one of the main virtues of Islam, but is not the only one. Equally important is the uncompromising monotheism, void of any Jewish exclusiveness, which is sustained by the Koran. Islam from the outset was fairly proof against the theological elaborations that have perplexed and divided Christianity and smothered the spirit of Jesus. And its third source of strength has been in the meticulous prescription of methods of prayer and worship, and its clear statement of the limited and conventional significance of the importance ascribed to Mecca. All sacrifice was barred to the faithful; no loophole was left for the sacrificial priest of the old dispensation to come back into the new faith. It was not simply a new faith, a purely prophetic religion. . . . Islam to this day has learned doctors, teachers and preachers, but it has no priests.

"It was full of the spirit of kindness, generosity and brotherhood; it was a simple and understandable religion; it was instinct with the chivalrous sentiment of the desert, and it made its appeal straight to the commonest instincts in the composition of ordinary men. Against it were pitted Judaism, which had made a racial hoard of God; Christianity talking and preaching endlessly now of trinities, doctrines, and heresies no ordinary man could make head or tail of; and Mazdaism, the cult of the Zoroastrian Magi, who had inspired the crucifixion of Mani. . . . what appealed to them was that this God, Allah, he preached, was by the test of the conscience in their hearts a God of righteousness, and that the honest acceptance of his doctrine and method opened the door wide in a world of uncertainty, treachery, and intolerable divisions to a great and increasing brotherhood of trustworthy men on earth, and to a paradise not of perpetual exercises in praise and worship, in which saints, priests, and anointed kings were still to have the upper places, but of equal fellowship and simple and understandable delights such as their souls craved for. Without any ambiguous symbolism, without any darkening of altars or chanting of priests, Muhammad had brought home those attractive doctrines to the hearts of mankind."—(The Outline of History, by H. G. Wells, chapter, "Muhammad and Islam," pages 581 and 582.)

\* \* \*

"And what have been the effects of the system which, established by such instrumentality, Mahomet has left behind him? We may freely concede that it banished for ever many of the darker elements of superstition for ages shrouding the Peninsula. Idolatry vanished before the battle cry of Islam; the doctrine of the Unity and infinite perfections of God, and of a special all-pervading Providence, became a living principle in the hearts and

lives of the followers of Mahomet, even as in his own. An absolute surrender and submission to the divine will (the idea embodied in the very name of *Islam*) was demanded as the first requirement of the faith. Nor are social virtues wanting. Brotherly love is inculcated towards all within the circle of the faith; infanticide proscribed; orphans to be protected, and slaves treated with consideration; intoxicating drinks prohibited, so that Mahometanism may boast of a degree of temperance unknown to any other creed." —(The Life of Mahomet, Sir William Muir, page 505.)

\* \* \*

"It (*Islam*) has been one of the most effective civilizing forces in the history of Africa and Asia, and in a measure also in that of Europe. In Arabia itself it accomplished a social revolution. It condemned the common practice of infanticide in the case of girls, restricted the dealing in slaves, opposed gambling and drunkenness and almost put an end to the devastating tribal feuds. And, incredible as it may sound, it also brought about a marked improvement in the condition of the desert women. . . . But these social ameliorations were after all the lesser gifts of Islam. . . . The supreme gift of Islam was the ideal of unity which it somehow drilled into the heads of a hundred races—not merely the unity of God, but even more of the unity of mankind."— "This Believing World" by Lewis Browne.

\* \* \*

"The Koran is a glorious testimony to the unity of God. The prophet of Mecca rejected the worship of idols and men, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish. In the Author of the universe his rational enthusiasm confessed and adored an infinite and eternal being without form or place, without issue of similitude, present to our most secret thoughts, existing by the necessity of his own nature, and deriving from himself all moral and intellectual perfection. These sublime truths thus announced in the language of the prophet are firmly held by his disciples, and defined with metaphysical precision by the interpreters of the Koran. A philosophic theist might subscribe the popular creed of the Mohammedans: a creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter of sensation and reflection? The first principle of reason and revelation was confirmed by the voice of Mohammad: his proselytes, from India to Morocco, are distinguished by the name of *Unitarians*; and the danger of idolatry has been prevented by the interdiction of images."—"Decline and Fall of the Roman Empire" by Edward Gibbon.

## The Meccan Life of Muhammad

By SUFI M. R. BENGALEE

### The Early Life of Muhammad

Abdul Muttalib stands out as the most prominent figure in Mecca during the middle of the sixth century of the Christian Era. He came of the noblest tribe, Quraish, the direct descendants of the Patriarch, Abraham, through his son, Ishmael. Abdul Muttalib was the guardian of the Ka'aba, the sacred shrine of worship, and the custodian of the well, Zam Zam. On him devolved the honourable office of providing food and drink for the pilgrims who gathered at Mecca from all distant parts of Arabia. Thus he was virtually the ruling chief of Mecca. It was in his time that the Abyssinian king, Abraha, came with a great force to destroy the sanctuary Ka'aba and met with a crushing defeat. The location of the sacred well, Zam Zam, had been lost, but Abdul Muttalib discovered and restored it.

Abdul Muttalib was the father of ten sons, of whom Abu Talib was the eldest and Abdulla the youngest. The last named was well known for his piety and goodness. His father had him married to a virtuous and accomplished lady named, Amina, who came of another branch of the same illustrious tribe, the Quraish. To them was born on the 20th of April, 571 A. D., Muhammad, who was to bring such a momentous change in the history of the world and was to become the master of kings and emperors, and of saints and prophets. A few months before the child came into the world, his father went on a mercantile expedition to Syria from which he never returned.

For a few days after his birth, MUHAMMAD was nursed by his mother and Suwayya, a slave of his uncle, Abu Lahab. After that, according to the custom of Arab nobles, the child was entrusted to the care of a Bedouin nurse, Haleema, of the tribe of Banu Saad, an offshoot of Hawazin. At the end of two years the child was weaned. Haleema brought him back to his mother. At that time an epidemic was prevalent in Mecca and as the climate of the town was extremely unhealthful, the sagacious mother sent him back with Haleema. MUHAMMAD lived with her for another four years and enjoyed the blessings of the fresh air of the pastoral valleys and had opportunity to learn the most eloquent of the Arabic dialects. He returned to his mother when he was six years old.

Shortly after his return, his mother went with him on a visit to her relatives, at Medina, where she died. She was buried at Abwa, a place of loving recollection to the Prophet in his later years. Thus, he was early deprived of the care of his mother and was left an orphan.

When the sad tidings of Amina's demise reached Abdul Mut-

talib, he was very much moved and sent for the child of his dead son and took him into his own home. Abdul Muttalib treated young MUHAMMAD with great care and tenderness. Scarcely two years had passed when the old man, stricken in years, breathed his last. So, at the early age of eight, MUHAMMAD was bereft of all who loved him most.

At the time of his death, Abdul Muttalib gave his beloved grandson into the custody of his eldest son, Abu Talib, who succeeded him as the guardian of the Ka'aba and all other civil dignities. The boyhood of MUHAMMAD passed smoothly, in the care of his uncle, who was always kind to him. Even in his boyhood he was conspicuous for the virtues of self-control, dignity, discretion and truthfulness. Abu Talib's maid relates that MUHAMMAD was never found to contend over food, a habit which is so common among children. He would sit silently apart while other children fought each other to get the largest share. He would take without remonstrance whatever was given to him and eat it with pleasure. Abu Talib himself relates that MUHAMMAD never quarreled with anybody nor would he utter a lie. In his early years, he sometimes tended his uncle's sheep. The ownership of flocks was the mark of wealth in Arabia of that day.

At about the twentieth year of his life, MUHAMMAD took part in the Eizar war which broke out between the Quraish and the tribe of Qais. He, however, took very little part in the actual fighting.

About the same time MUHAMMAD joined the society of what is known as the Hilful-Fuzul, the members of which were required to take a solemn oath to help the poor and needy, safeguard the rights of the oppressed and to espouse the cause of justice.

During those days there arose the memorable occasion of the rebuilding of the Ka'aba. The sacred Black Stone, an object of great veneration, was to be moved. There was considerable rivalry as to who should have the honour. The members of all the different clans coveted this right, consequently they quarreled violently. Swords were drawn. The danger of bloodshed within the precincts of the sanctuary was very grave. At last they came to an agreement: The first man who passed by the Ka'aba early the following morning was to decide the matter, and have the honour of carrying it to the new location.

It so happened that the man who was seen in front of the Ka'aba the next morning was none other than MUHAMMAD. All cried out simultaneously, "MUHAMMAD! Decide the matter!" MUHAMMAD asked them to spread a cloth, and when they had done so, he himself put the Black Stone on it. "It's a simple thing," he said to the heads of all the different clans. "Carry it, all of you to the proper place." Instantly it was done. There was peace everywhere and all felt a thrill of pleasure and were astounded by his keen sense of judgment, sagacity and tactfulness.

As MUHAMMAD advanced in years, he launched into commercial enterprises and took various expeditions to Yaman and Syria. He established for himself a reputation for business ability and integrity. People had such unquestioning faith in his integrity that his name became a byword for honesty in Mecca. They called him "AlAmeen"—"the trusted one" and "the honest one." When the purity and the nobility of his character became generally known, he was employed by a wealthy Quraish widow, Khadija by name, as her business manager. He made a commercial journey to Basra on her behalf. The success won by him was far beyond the expectations of the lady. Moreover, the slave who accompanied him, gave such an account of nobility, purity and diligence of MUHAMMAD that Khadija was captivated by the beauty of his character and offered him her hand in marriage.

He accepted the offer and the wedding ceremony was performed. At that time he was twenty-five years old and Khadija was fifteen years his senior. Thus he set the noble and self-sacrificing example of widow remarriage which was looked upon with great disfavor in Arabia at that time.

Khadija presented all she had to her husband and made him the sole master of all her possessions. The first thing he did was to set at liberty all her slaves. Thus he dealt a fatal blow at the root of slavery which was the foundation of the entire social fabric in Arabia.

**The Dawn of Islam  
and the Prophet  
in Mecca** Arabia was a country entirely cut off from the rest of the world. For centuries, before

Islam, it had but little civilization and possessed no attractions for the outside world. That is what kept Arabia immune from invasion. Infanticide, or chiefly the killing of baby girls, or burying them alive, drinking and gambling were common. Profanity and profligacy were rampant. Rivalry in versification was greatly developed and excellence in the contests of the poets was reckoned to be the highest glory. Sanguinary feuds between the tribes were of common occurrence. Blood revenge and bravery in battle were a physical necessity with the Arabs. Though corrupted Christianity and Judaism had their place, polytheism and idol worship formed the common religion of Arabia, so much so that there were three hundred and sixty idols in the sanctuary of the Ka'aba. In short, Arabia was at that time in the lowest depths of degradation.

From his early years, MUHAMMAD was of a thoughtful bent of mind. With added years, he grew more and more concerned with the welfare of his countrymen. The evils that were prevalent saddened him. Frequently he retired to a cave at the top of a mountain called Hira, some three miles from Mecca. Here he devoted himself to the contemplation of the One and Only God, and prayed ardently, opening his whole heart to his Creator. He became so

fully absorbed in the ecstasy of his devotions that he would remain for days in the mountain cavern. Often his devoted wife brought him food. This went on for a considerable length of time, till at last, in his fortieth year, there appeared before him the Angel of God and thus addressed him. "Read!" "I cannot read," answered MUHAMMAD. "Read!" repeated the Angel. "I cannot read," was the reply again. "Read thou!" said the Angel the third time. "In the name of Thy Lord, who created man from clots of blood. Recite thou! For Thy Lord is the most beneficent, Who hath taught by the pen; hath taught man what he knoweth not."

The majesty of the revelation, and the appearance of the Angel filled MUHAMMAD with awe and terror, as is usual with the prophets at the moment of receiving revelation. The same was the case with Moses.\* So the Prophet returned home trembling, and related the whole tale to his beloved wife and added, "I am afraid of myself." No sooner had Khadija heard him than she said: "No, rejoice! God will not suffer you to fall into disgrace; for you have always behaved well toward your kinsfolk, helped the distressed, been hospitable to guests, kind to the poor and your neighbors. You have been true to your word and exhibited the noblest and rarest virtues of man."

These observations of his wife throw a strong light on the character of the Prophet. A man can sometimes assume a character not his own in society, but it is impossible for him to hide his defects from the critical eye of his wife. A wife has the best opportunity to watch day and night each and every movement of her husband and to know him thoroughly.

Thus comforted by his wife, MUHAMMAD was conducted to Waraqa, a relative of Khadija, and a well-known Bible scholar. On hearing what had happened to the Prophet, Waraqa observed, "This is the same Angel who appeared in times long past to Moses. Would that I might still be alive when you will be turned out of your native city. I could then help you to my heart's content." "Shall I be banished from my native city?" asked the Prophet. "The like of you is always banished," said the old man. This sounded strange to the ear of the Prophet and he was struck with wonder. How could he meet with such treatment at the hands of those who were the subjects of his constant sympathies? He had always treated them kindly, and in his heart of hearts cherished only the best wishes for them. He was ready even to stake his life for their good. Moreover, he had always led a pure and saintly life. How, then, could people be at enmity with him? This was beyond his understanding.

So the Prophet's wife, Khadija, was the first soul to embrace Islam. His cousin, Ali, his uncle Abu Talib's son, a young man of sixteen, also entered the fold of Islam. There was another person,

\*Exodus: Chapter 3, Verse 6; Acts: Chapter 7, Verse 7.

Zaid, son of Haritha, Khadija's slave, who had been set free by the Prophet a year previously. Zaid was so much attached to the Prophet and so greatly charmed by his kindness that he declined to accompany his father when the latter, on hearing that his son was set at liberty, came to take him home. The more the father tried to persuade his son to go with him, the more the heart of the son seemed to break. At last the father had to leave Zaid behind. Such was the magic spell and the magnetic influence of the Prophet's character.

The household of the Prophet were the first converts. The most important of all the early converts, and ever after a stalwart follower of Islam, was the Prophet's intimate friend, Abu Bakr, a leading merchant and a man of great wealth and influence. He was well known for his virtues and enjoyed the respect of the people. The manner in which Abu Bakr accepted Islam is very interesting. He was seated in a shop in the company of a number of persons. A woman was heard to say, "Something is the matter with Khadija. She says her husband is a Prophet." All those present laughed outright and declared the Prophet mad, or under the influence of some witch. Abu Bakr, however, without the least hesitation, declared his faith in the Prophet. The basis of Abu Bakr's instantaneous acceptance of Islam was his most implicit trust in the outstanding purity of the Prophet's character. Such a man could not tell a lie!

For the first three years the preaching of Islam was conducted rather secretly. Many of the converts were won by the influence of Abu Bakr, the most prominent figure among the new proselytes. The number of the Moslems went on increasing slowly, but steadily. Most of the religious rites were performed in such a manner as to avoid the notice of the public. The Prophet used to go to the foot of some hill with his band of followers and pray.

With great surprise one day his uncle Abu Talib, happened to see MUHAMMAD engaged in his devotions, along with his cousin Ali, Abu Talib's son. When the prayer was over, Abu Talib wondered at the new mode of worship and inquired of his nephew. "My nephew! What is this new faith which I see you following?" "This is the religion of the Angels and of the Prophets. The same was the religion of Abraham." He then explained the doctrine of Islam and invited his uncle to adopt the new faith. Abu Talib had not the courage to renounce the religion and the customs of his people, but he advised his son Ali to adhere to the Prophet and the religion preached by him, for he knew that on no account would his nephew do anything but good. Abu Talib, however, gave his word to stand by the Prophet as long as he was alive—even at the cost of his life.

Things continued thus for three years. By the beginning of the fourth year the number of the Moslems exceeded forty.

MUHAMMAD was now commanded by Divine Revelation to promulgate Islam publicly. Accordingly, one day, he summoned the people of Quraish to the hill of Safa and thus addressed them at the top of his voice, "O, people of the Quraish, were I to tell you that an army is coming from behind the hill to fall upon you suddenly, would you believe me?" All present unanimously cried out, "Yes, of course, for we all know you from your boyhood to have always been truthful." Then he invited them to embrace Islam, saying, "The punishment of God will soon come upon you. So believe in the One and Only God that you may be saved." The assembly dispersed, laughing the Prophet to scorn, and full of wrath. Among them was one of his uncles, Abu Lahab, whose indignation knew no bounds. He hurled upon the Prophet contemptuous words.

The Prophet was by no means to be daunted. After a few days, he arranged a dinner to which he invited all his relatives. As soon as the repast was over, the Apostle of God began to propound the doctrines of Islam to the whole assembly by saying, "O, my people, I have brought to you gifts better than anybody ever brought to his people. Now who will help me by espousing this great cause?" Perfect silence prevailed; no one spoke a word. They began snickering. At last a young man stood forth and spoke out, with tears in his eyes: "Though I am the weakest and youngest of all of you, I shall champion the great cause." It was none other than Abu Talib's son, Ali. The Prophet warmly threw his arms around the zealous and devoted youth and held him to his bosom. The whole assembly then burst into a loud fit of laughter and left the place mocking and sneering.

During those days the Prophet once went to the Ka'aba and expounded the doctrines of Islam and admonished the people to abandon idol worship, which he most vehemently and emphatically denounced. The audience became enraged and began to assail the Prophet. Harith, son of Hala, who was a devoted follower of the Prophet, came to his rescue, but was mercilessly killed. He was the first Moslem martyr and his was the first blood that was shed in the cause of Islam.

The progress of Islam was slow, but steady and sure. The Prophet, in spite of stubborn opposition, continued the propaganda of his mission with increasing zeal and redoubled energy. The essence of his doctrines was to proclaim the unity of God. The Prophet was the messenger of God, and the words of God were revealed to him. It was, therefore, imperative for the people to follow him and act according to his commands. Islam was, from the very outset, opposed to all forms of Polytheism. "There is none worthy of worship but Allah; and MUHAMMAD is the Apostle of God," was the most important formula of Islam.

The wrath of the people of Mecca was aroused when they saw

that the cause of the Prophet suffered no check. The elders of the different clans of the Quraish, greatly exasperated, sent a delegation to Abu Talib and besought him to restrain his nephew from speaking against the established religion. Abu Talib, who was very mild and courteous, tactfully appeased their anger and sent them away. But as the Prophet did not desist from his ministerial work, the heads of the clans approached Abu Talib a second time, and threatened him with assault. It was a very critical moment for Abu Talib. All the chiefs of the Quraish would unite against him in case he espoused the cause of his nephew. Abu Talib was alone and helpless, so he became very frightened and related the whole story to the Prophet, exhorting him not to put on his shoulders a burden too heavy for him to bear. It was plain to the Prophet that his uncle wanted him to give up his mission. In calm majesty the Prophet forthwith answered, "My dear uncle, if they should place the sun in my right hand and the moon in my left, even then I shall not give up the proclamation of the unity of God. I shall set up the law of God upon the Earth or perish in the attempt." This was the force of truth and moral courage. He was as firm as a rock and the whole world could not shake him from his strong resolution. Abu Talib was so much impressed by the steadfastness of his nephew that at once he promised to stand by him till his last breath.

The Quraish now began to persecute the Prophet and his followers more ruthlessly. But all this barbarous tyranny could not retard the progress of his mission. At this the people were extremely puzzled. What could that mean? They then devised a plan for enticing him. They sent a representative named Utba, who addressed the Prophet in the following words: "Well, MUHAMMAD, if you want to sit on the throne of Arabia, we shall elect you our monarch; if you want money, we shall give you no end of it, and if you desire to have the hand of a beautiful woman, we are ready to present you with the most beautiful lady in the land." The Prophet was far above any worldly temptations. In reply, he quoted to them certain verses of the Holy Quran in which the glory and unity of God was proclaimed and the claim of the Prophet as the true Apostle of God was set forth. The charm of the Quran exercised a great influence in the mind of Utba and a change was wrought in him. On his return, he asked the people to leave the Prophet alone.

The Prophet wanted a place where he could assemble the band of his followers and perform the religious rites and peacefully carry out his mission without fear of molestation. He chose his faithful follower Arquam's house, which stood at a short distance from the Cliff of Safa. This was his station for about three years. Some important converts were won over to Islam during the period of the Prophet's stay in that house, which was known as "Darul Islam," or the House of Islam.

Among the uncles of the Prophet was Amir Hamza, a hero of martial spirit and a well known soldier whose gallant courage made him famous throughout the whole of Mecca. He was of about the same age as the Prophet, and had been cared for by the same nurse, Suwayya. Hamza entertained a great love for the Prophet, and was very sensitive to the maltreatment of the Prophet by the people. Once, while he was out hunting, Abu Jahl, perhaps the most powerful chief in Mecca, and the most passionate and inveterate enemy of Islam, reviled the Prophet most shamefully. A maid servant of Hamza, who witnessed the affair, related the sad occurrence to him on his return home. The noble hero became enraged, and ran, sword in hand, to the Ka'aba and declared his faith in Islam. He also challenged Abu Jahl to oppose him if he had courage to do so. Some of the latter's followers were provoked, but Abu Jahl pacified them, saying, "I have treated his nephew, MUHAMMAD, very roughly." Thus was the famous Ameer Hamza won for Islam. It was indeed a matter of great rejoicing for the Moslems.

Omar, a man of towering personality, of uncommon strength and indomitable courage, was one of the bitterest enemies of Islam. He was very cruel to the new converts, but they were proof against all his ruthless persecution. At last he became tired and resolved to put an end to the person who was at the root of the trouble. Sword in hand, he set out towards the house of Arqam where the Prophet was lodging in those days. On the way, Omar was told by some one that his sister Fatima and her husband had turned Moslem, and was advised first to set his own house aright. Exasperated, he ran to his sister's house. While Omar was yet outside, the melodious voice of the recitation of the Holy Quran came to his ears. As he entered the house, he found Khabbab teaching the couple the Holy Book. On being asked as to whether they had embraced Islam, Omar's brother-in-law gave an evasive answer. Omar began to deal his brother-in-law heavy blows. The wife came to the succor of her husband and received a blow herself which caused her to bleed. The heroic lady addressed her brother in a voice which melted his heart and wrought instant change: "Brother, we believe in this true religion and the Prophet of God. Do your worst, nothing can shake us." Omar began to tremble and asked his sister to hand over to him the book they were reading. She declined on the ground that he had first to purify himself by Wazu (ablution) for it is the pure alone who may touch the Holy Quran. He complied with the demand and having gotten the book, read a portion of the Quran which convinced him of the truth of Islam. He ran now towards the lodging of the Prophet, but an entirely different man. He started with the determination to kill MUHAMMAD, but now went to be enlisted as one of the most humble servants of the self-same MUHAMMAD. The Prophet accorded

him a warm reception and a thrill of delight went through the whole Moslem community. This was the same Omar who became the second successor of the Prophet. This champion of the faith was destined to win glorious victories and everlasting fame.

**Flight to  
Abyssinia**

When the sufferings of the Moslems became quite unendurable, and it was impossible for them to conduct safely their religious rites

and ceremonies, the Prophet thought it expedient to send a group of the converts to take refuge with the Abyssinian king, Negus, or Najashy, who was renowned for justice, goodness and generosity. It was a great sacrifice for the Prophet, for the number of the Moslems was as yet extremely meager. The expulsion of a number of the already small community would make it thinner and more helpless. That would mean a great reduction of their strength. Moreover, it was heartrending for the Prophet to send away his devoted followers for whom to die, would be a pleasure. But the situation became untenable. Hence, dire circumstances compelled him to make the sacrifice.

Among the refugees were his daughter, and his son-in-law Othman, a man of wealth and influence, as well as his cousin Jafar, son of Abu Talib. The thirst of the Quraish for cruelty upon the distressed refugees who fled with their lives was not slaked. The Quraish pursued them to Abyssinia by means of a deputation under the leadership of Amar-Ibnalas, sent to the Christian King of Abyssinia. Through presents and adulation, they influenced the courtiers against the Moslems and requested the king to extradite their misguided countrymen who had fallen away from the religion of their forefathers. The wise King, however, convened an assembly in which the fugitives were called upon to give an account of their faith. Jafar, who was chosen to be the spokesman of the Moslems, addressed the king in the following words: "O, king, we were the most barbarous and ignorant idolators and did not make any distinction between good and evil. Immorality, robbery, deception and evils of all description were common among us. Our own kinsfolks, orphans and neighbors were not free from our high-handedness. In short, we had sunk into the lowest depths of degradation, till at last God in His boundless mercy raised up the Prophet, MUHAMMAD, whom we knew from his infancy to be of the purest and noblest character. He taught us to worship the One and Only God, the Creator of the Heaven and of the Earth. He enjoined upon us to do good and abandon evil. This is the crime of which we have been convicted and on account of which we have been subjected to terrible hardships. At last we have been compelled to bid farewell to our dear hearths and homes. We pray and hope, O noble king, that no injustice may be done to us under your kind protection." Negus was deeply affected and requested the speaker to read out to him a portion of the Holy Quran. The bold man recited the sixth part of the Holy Quran. On hearing this,

the king was moved to tears and was convinced that the words of the Holy Quran and the revelations of Jesus Christ sprang from the same fountain. He refused to hand the Moslems over to the Quraishites, who became very much grieved at their failure. So on the second day Amar-Ibnalas approached the king and poured in his ears a story that the Moslem's attitude towards Christ was very derogatory. The Moslems were sent for and called upon to state the doctrines of Islam regarding Jesus Christ. The dauntless Jafar expounded that the Moslems believed Jesus to be one of the honoured Prophets of God, and thought it the height of folly, blasphemy and heresy to attribute any particle of divinity to Jesus. The king, satisfied and convinced, openly declared that he himself did not believe Jesus a jot or tittle more than that. Thus the efforts of the deputation were utterly frustrated and the Quraishites went back to their people sorely disappointed.

The Moslem fugitives lived in peace and tranquility under the kind protection of the King of Abyssinia.

After some time a rumor was spread that the whole of Mecca had entered into the fold of Islam. Most of the refugees did not believe in this rumor. Those who did found it to be utterly false when they came near Mecca. Some of them returned to Abyssinia while others entered the city in strict secrecy.

**Three Years' Ban** The failure of the Abyssinian deputation of the Quraish against the Moslem fugitives mortified the Quraish. But they were not to

stop their mischief. They formed a league and pledged themselves to a complete boycott of the family of Banu Hashim which defended the Prophet from every molestation. Very stringent stipulations formed the articles of this covenant. Unless the Prophet was given over to Quraish for capital punishment, the members of the excommunicated clan were to be denied the common rights of the ordinary citizens. All kinds of social relations were severed. The Prophet's family was placed in desperate straits. The decree was put down in a scroll which was hung on the wall of the Ka'aba. The Banu Hashim took refuge in a castle of Abu Talib from which they could hardly escape for fear of their lives. They suffered starvation, personal indignities and humiliation of every description. The piteous cries of the famished children of the Hashimites added to the joy of the stony-hearted Quraishites. This siege of the stronghold of Abu Talib continued for fully three years. At last the hearts of certain Quraishites were softened and they were bold enough to bring about the rescue of the innocent sufferers.

**The Year of Sorrow** In the tenth year of the Prophet's career he received two severe shocks. His beloved uncle and kind protector, Abu Talib, who

had been a father to him since the death of Abdul Muttalib and who had defended him against the whole of Mecca; also his beloved and devoted wife, Khadija, who faithfully and bravely championed

the cause of his mission and made him the master of immense wealth, were, to his infinite sorrow, taken from him by death. Thus he was deprived of the love and support of his only worldly benefactors. His heart became so full of grief that that year is called "The Year of Sorrow." The opposition of the Quraishites was now more vehement. They had none to fear, and left no stone unturned in an attempt to put an end to the new religion.

**The Prophet's Journey to Tayif** In the great ardour of his sacred enthusiasm and love for the promulgation of truth, the Prophet went to Tayif, an important town in Arabia, about sixty miles from his native city. The people of Tayif proved little better than the Meccans. They did not heed his preachings. On the contrary, they most shamefully insulted him and hurled upon him most abusive and contemptuous words. At last he set out for Mecca. For several miles a rabble of fanatical youths pursued the Prophet and stoned him mercilessly until he was almost senseless, and his entire body was lacerated and bleeding. The Prophet's devoted servant, Zaid, who was his master's companion, tried to help him, but in vain. It was a scene of sheerest brutality.

Sometimes the volleys of stones knocked the Prophet down, but the assailants took hold of his arms and made him stand. When he stepped forward they stoned him again. At last the Prophet took shelter in the garden of a Meccan named Shaiba, who, seeing the Prophet in great distress, sent some grapes, which the Prophet accepted with gratitude. The Prophet was suffering severe agony. On account of the excessive pain he ran three miles not knowing from whence he was coming nor whither he was going. It was at this place and time when he was throbbing with pain that he ardently prayed to God, "My Lord, guide them, for they do not know." What a large heart he had! He prayed for those who most barbarously assailed him and from whom he had so narrowly escaped. That is what enabled him to overcome the most tremendous difficulties and made the whole of Arabia yield to him within a few years. His implicit trust in God and keen sense of duty took him alone to the city of his most implacable enemies, from whom he suffered horrible tortures.

From the garden of Shaiba he went to Nakhla where a group of chiefs entered the fold of Islam. Thus God gave him ample compensation for his sufferings at Tayif. Thence he went to Hira where he made his abode for some time.

**The Persecution** Humanity recoils at the very mention of the terrible calamities, the inhuman tortures and the ruthless tyranny to which the early Moslems and their Prophets were subjected. Even after thirteen hundred long years we shudder at the imagination of these horrible events. On the one hand, one is struck with the staunch faith and the unflinching steadfast-

ness of the Prophet and his followers; on the other, by the fierce barbarity of the enemies of Islam. The brief account given in the next few paragraphs will prove the truth of the above statement.

A pious Moslem blacksmith was forced to lie down on a bed of red-hot charcoals in his own home, from which bed he was not allowed to move an inch.

Bilal, a negro slave, was forced to lie down in the scorching rays of the meridian sun, on the fiery sands of the Arabian desert, while a large slab of stone was laid upon his breast. Then the persecuting Meccans whipped him mercilessly and commanded him to renounce his faith. But when he remained firm in his faith and continued to say, "There is but one God," the cruel Meccans tied him with a rope and dragged him from one end of the city to another.

A Moslem (Yasir) was brutally torn to pieces, when his legs were tied to two camels and the beasts were driven in opposite directions.

Not only the men but also the women were maltreated. History has recounted how, for the simple crime of embracing Islam, a pious and respectable Moslem lady, Sumayya, was killed most cruelly.

The personal indignities suffered by the Prophet were equally brutal and horrifying; for instance, once, while he was at prayer, Abujahl put the intestines of a camel on his shoulders. An earlier paragraph has related how the Prophet was about to be strangled to death in the Ka'aba while he was engaged in prayer; and how brutally he was stoned for three miles at the time of his return from Tayif. When the Prophet went out people would cry, "There goes the imposter, the madman and liar!" Ashes were thrown upon him and thorns were put in his way.

The cruelties of the Meccans which forced the Moslems to flee to Abyssinia and to endure three years' exile, have been briefly sketched.

**The Prophet Meets Pilgrim Party from Medina** It was the Prophet's custom to preach his faith among the pilgrims who came annually from distant parts of Arabia. In the

twelfth year of his mission he met with several persons who came from Yathrib, a well-known city about two hundred and seventy miles north of Mecca. It was the same city which was known by the name of Medina and which was destined to be the seat of Islam, and to be esteemed as the Holy City by the Moslems to the end of time. Now, these few Medinites to whom the Prophet spoke, readily became Moslems, and on their return home, served as worthy evangelists, preaching the faith of Islam in Medina. The next year more people came from Mecca, who, after personally talking with the Prophet, embraced his faith. The result was that a small community of

sincere and zealous Moslems was formed in Medina, and Islam was firmly established in that city.

**Plot to Assassinate Muhammad** When the Meccans came to know that the cause of the Prophet was making rapid and steady progress, their indignation knew no bounds.

They now resorted to a new plan to put an end to the Prophet's life and cause. They selected one man from each tribe who pledged himself to assist in making a united assault in order to assassinate the Prophet at night when he was fast asleep. If they could kill the Prophet, they believed that it would be impossible for the Prophet's people to stand against the united tribes of Mecca.

**Emigration** MUHAMMAD, however, received a revelation, which warned him of the danger, and he was commanded by God to flee. A substitution had to be made, so his cousin Ali volunteered to lie down upon his master's bed. Ali fully appreciated the danger of lying in the Prophet's bed at such a critical juncture, but if he could give his life for his beloved master it would be a noble and glorious thing for him to do.

In spite of their fanatical antagonism, the people of Mecca trusted the honesty of the Prophet to the utmost, hence they would take their valuables and belongings to him for protection. When the Prophet left he gave all these goods to Ali with the instructions to deliver them to their owners.

When the Prophet informed Abu Bakr of his intended departure from Mecca, the latter volunteered to be his master's companion and offered one of his camels for the journey. The Prophet acceded to the wishes of his devoted friend and follower, and took him as a companion, but paid the price of the camel.

The Meccans besieged the Prophet's house, but in the dead of night they fell fast asleep. While his foes were sleeping, the Prophet departed. With tears in his eyes he gazed at the Ka'aba and said, "Oh, Mecca, thou hast been to me the dearest spot in all the world, but thy sons would not let me live."

Then the Prophet and his companion went to the famous Hill of Thaur, which is about three miles from Mecca. They took refuge in what is known as the Cave of Thaur, where they remained for three days.

Early in the morning the Prophet's enemies awakened and to their surprise found Ali in his master's bed. They were so angry that they put Ali in confinement, but finding such procedure useless, they soon released him.

A desperate search for the fugitive was made. Scouts were sent in all directions. A trailing party even reached the mouth of the cave. It was natural for them to peep into the cave, but something unknown caused the pursuers to hesitate. At last they retraced their steps, and did not return to the cave.

While they were hesitating whether to peep into the cavern or not, Abu Bakr's heart sank and he showed signs of fear. Just one glance and their lives would be lost. It was at this critical moment that the Prophet calmly spoke, "Fear not. God is with us." Such was the implicit trust he had in God. He felt perfectly sure of the protection of God.

On the fourth day they departed for Medina. After a continuous journey of a day and a night, followed by a short rest, when they were about to resume their journey, they were seen by a Meccan, Suraqa, who, tempted by a fat reward of one hundred camels, had pursued the fugitives. When he came near the Prophet his horse stumbled and fell. According to the Arab custom he drew lots to divine whether to continue the chase or not. He received an answer in the negative; but the reward of one hundred camels was too tempting for him to give up the adventure, so he remounted and pursued the Prophet; but when the horse stumbled the second time and the feet of the animal sank very deeply into the sand, he feared to continue the attempt on the life of the Prophet. Something within him told him that the Prophet's cause was ordained to triumph, and that endeavor to retard such a mission was to bring about his own destruction. A terrible fear paralyzed his whole being. He then went to the Prophet and begged his forgiveness. The Prophet complied with his request and the man departed in peace.

While the Prophet and Abu Bakr were on their way to Medina they met Zubair, a gallant Moslem, returning from a commercial expedition to Syria, who presented the Prophet with some clothes and assured him that he would also come and live with his master in Medina.

After a wearisome journey of eight days, the party reached Medina, on the twelfth of Rabiu al AWWal. They were accorded a warm reception by the people of Medina, whose joy knew no bounds, and who moved heaven and earth by their thunderous shouts of greeting. "Allah! O, Akbar! God is the greatest of all!"

This migration or Hijrat (Hegira) introduced a new epoch in the life of the Prophet. It was upon this event that the Moslem chronological system was based.



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